

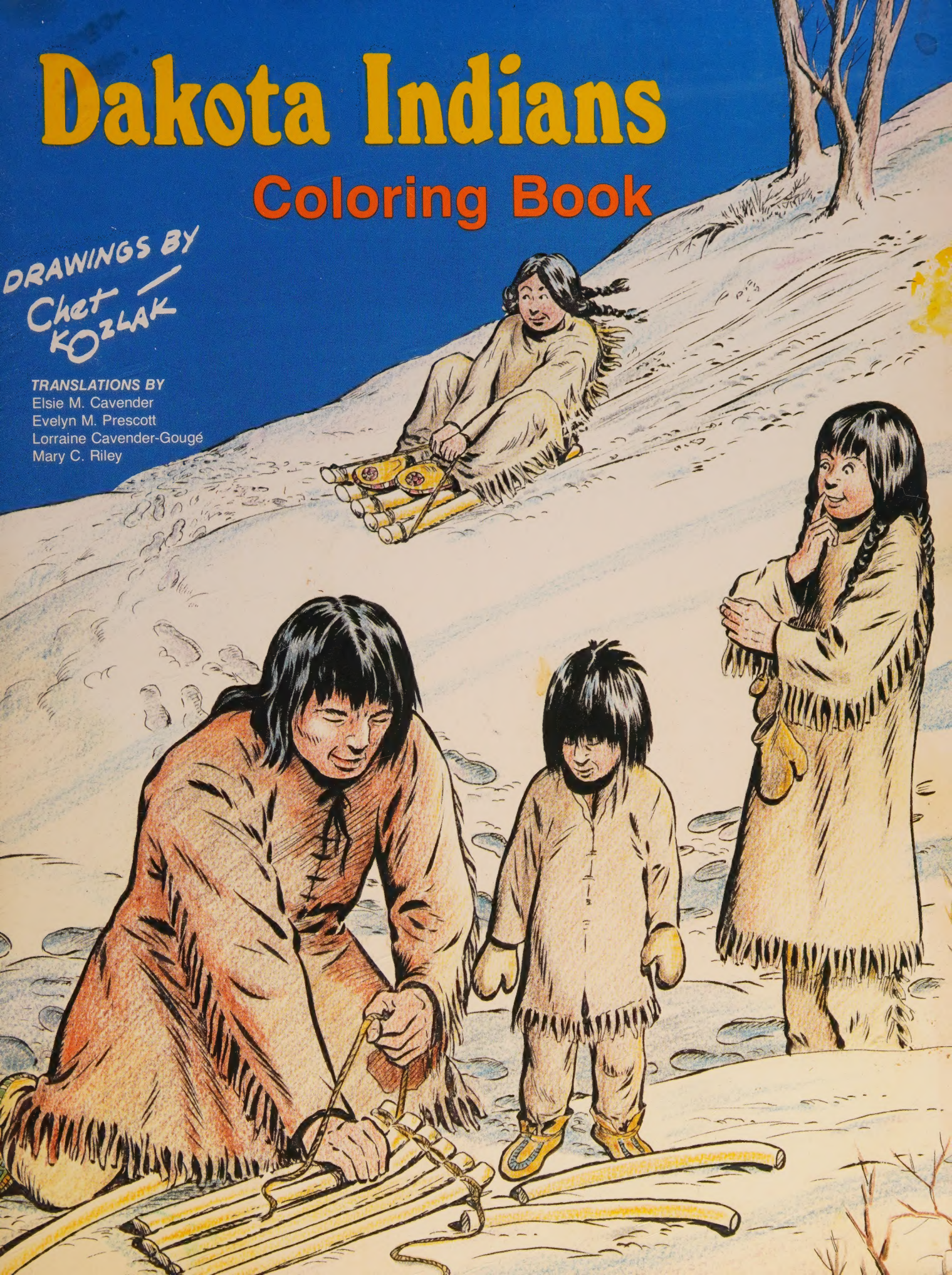
# Dakota Indians

## Coloring Book

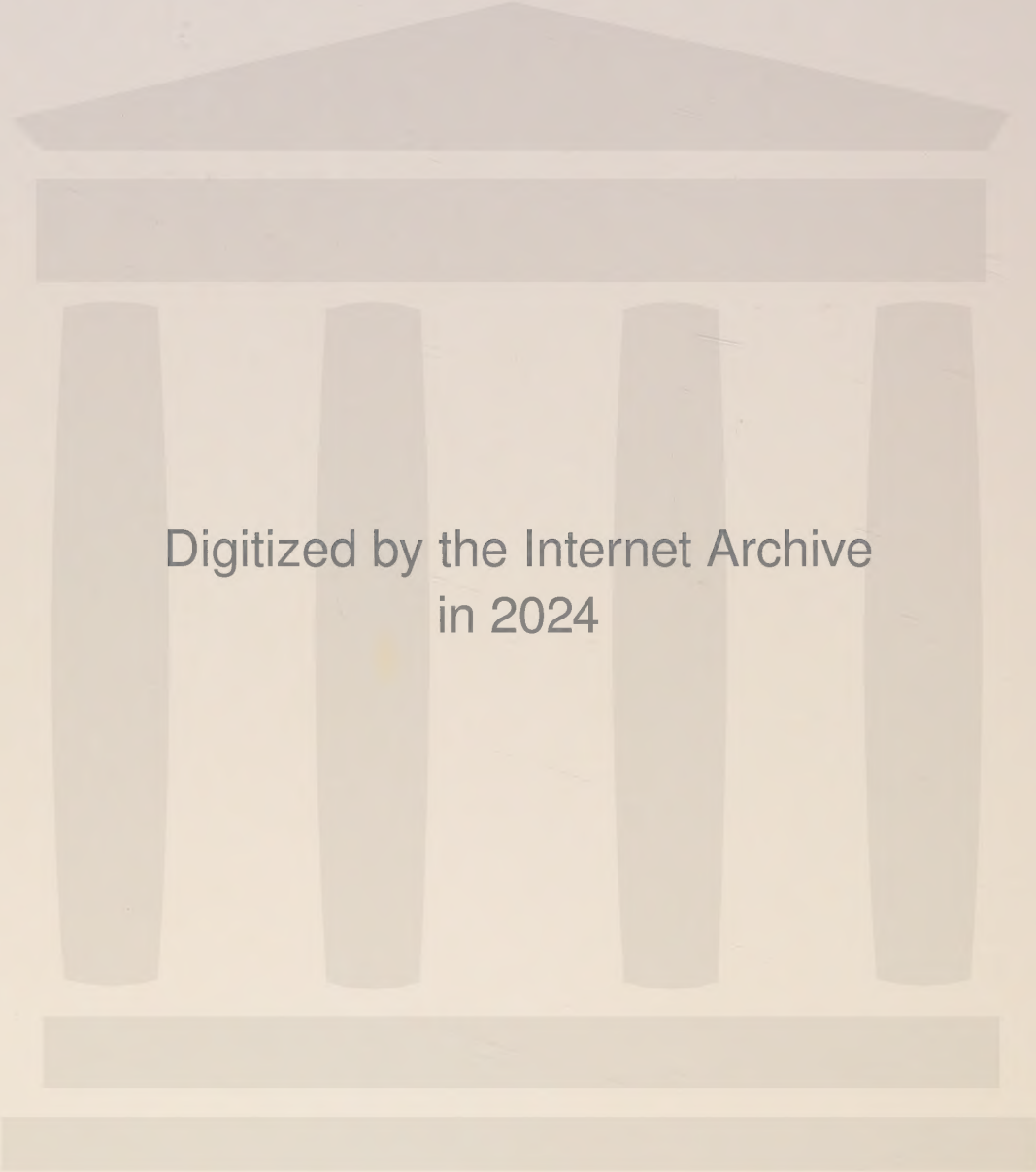
DRAWINGS BY  
**Chet  
KOZLAK**

TRANSLATIONS BY

Elsie M. Cavender  
Evelyn M. Prescott  
Lorraine Cavender-Gougé  
Mary C. Riley







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# Dakota Indians Coloring Book

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This map shows where the various divisions and bands of the Dakota Indians lived in the early 1800s.



# INTRODUCTION

THE DRAWINGS in this book show how one part of the Dakota or Sioux nation — the Eastern or Santee division — lived in the early 1800s on the prairies and in the wooded valleys of southern Minnesota (see map). Then as now, the Santee belonged to four bands called the Mdewakanton, Wahpekute, Sisseton, and Wahpeton. (Today many of the Santee people in Minnesota reside in the same places their ancestors lived.)

The Santee's neighbors to the west were the Yankton and Yanktonai bands of the Middle Dakota. Much farther west lived the seven bands of the Teton or Western Dakota. Some white men traded among the Dakota, exchanging kettles, guns, blankets, axes, beads, and other items for furs.

Dakota is the name these Indians gave themselves. It means friends or allies. The other name by which they are known — Sioux — is a shortened version of the name they were called by the Ojibway or Chippewa Indians. It means enemy.

In the old days the Santee people moved about a great deal during the year, primarily to search for food. Some family

groups left their winter tepees for maple sugaring camps in the woods, and others traveled to hunt and trap animals. Later they moved into large villages of bark-covered houses where they lived every summer. There the women and children tended gardens, gathered wild foods, and worked about the village while the men hunted and fished.

Each summer hunters from several bands joined in big buffalo hunts. Some men, especially members of the Sisseton and Wahpeton bands, had horses to ride. Others had to hunt on foot.

The Dakota killed buffaloes with bows and arrows or with guns obtained from fur traders. After many animals were killed, the hunters' families gathered to dress the meat and hides; nothing was wasted. It was hard work. When the hunts were successful and food was plentiful, many bands camped together in large groups to celebrate. Then everyone had time to play games, feast, dance, and sing.

Even though the Santee spent much time finding and fixing food, often supplies ran out. Then some people had to go hungry, for it was understood that any

food would be given first to the sick, the elderly, and the children. Such sharing of food and of other things was important to the Dakota.

These drawings have been carefully researched to show accurately the scenes of Dakota life in the early 19th century. As you read the captions and color the pictures, you can learn about the Santee people: how they dressed; the animals they hunted; how they used dogs and horses to travel; what they ate and how their food was prepared; how they built their homes; how people of all ages worked and played together; how they made pretty designs with dyed porcupine quills, beads, and paint; what their language was like; and some of the uses they made of fur trade goods from the white man.

Much more can be learned about the Dakota in Minnesota from libraries and museum exhibits and by talking to the people themselves. Two booklets are especially helpful — *The Dakota or Sioux*, *Gopher Historian Leaflet No. 5* by

Hermina Poatgieter, and *Dakota and Ojibwe People in Minnesota* by Frances Densmore, both published by the Minnesota Historical Society. Drawings and paintings by such artists as Frank B. Mayer, Robert O. Sweeny, and Seth Eastman also illustrate Dakota life in the 1800s. The picture in this book of Chief Little Crow, for example, is based on a sketch by Mayer.

Several people assisted in the preparation of this coloring book. Alan R. Woolworth of the Minnesota Historical Society staff generously shared his knowledge of the Dakota. Susan Penner volunteered research assistance. The Dakota language captions were written by Elsie M. Cavender, Lorraine Cavender-Gougé, and Mary C. Riley, members of the Sisseton band at Granite Falls, and Evelyn M. Prescott of the Mdewakanton band at Morton. They also helped the artist make the drawings as accurate as possible.





## The springtime move to the sugaring camp

*Wetu canhanpi kahdoka etipi*





## Boiling maple sap

*Can hanpi ipihyapi*

## Eating sugar candy

*Canhanpi šasada yutapi*





Teaching children to hunt

*Siceca wihni onspe wicakiyapi*





The hunters bring meat to camp

*Wihnipi wicaŝta kin tado oeti kin en akupi*

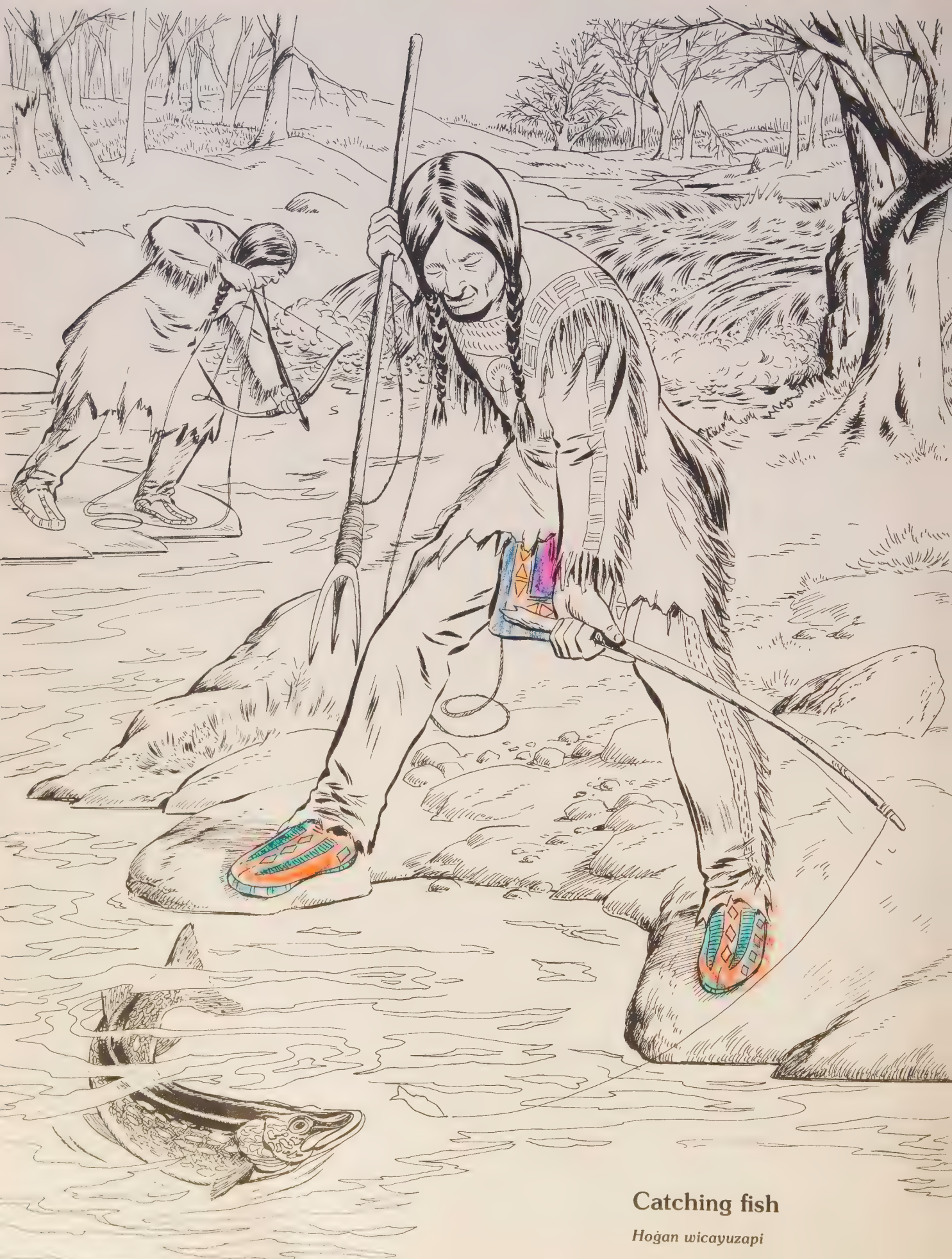




## Trapping muskrats

*Sinkpe hmukapi*

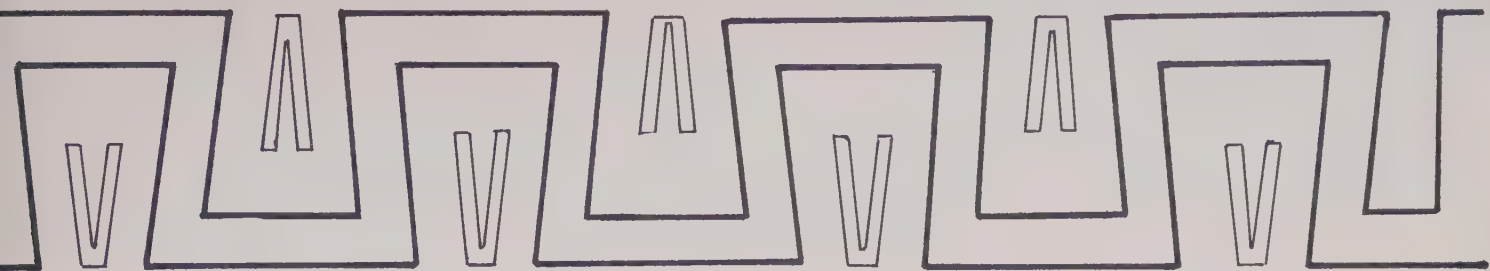




Catching fish

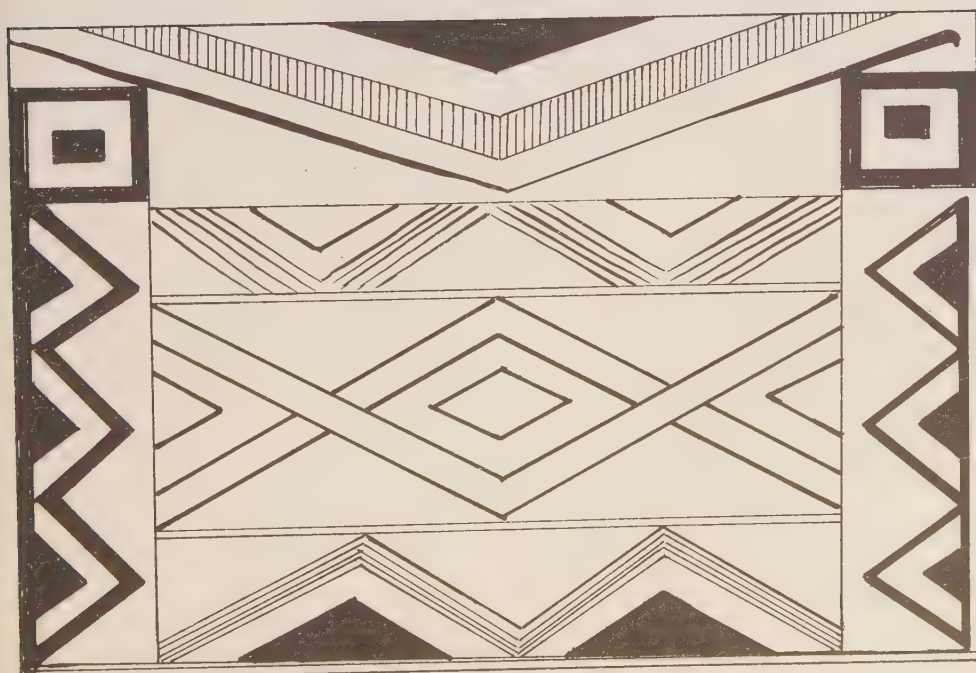
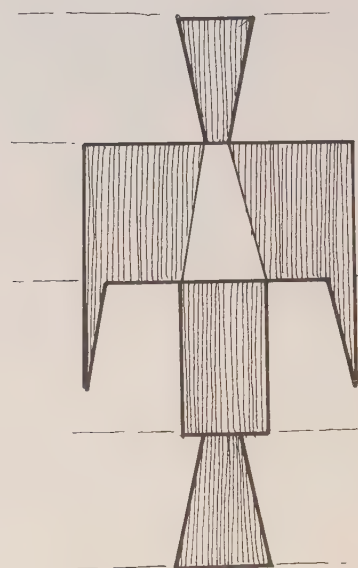
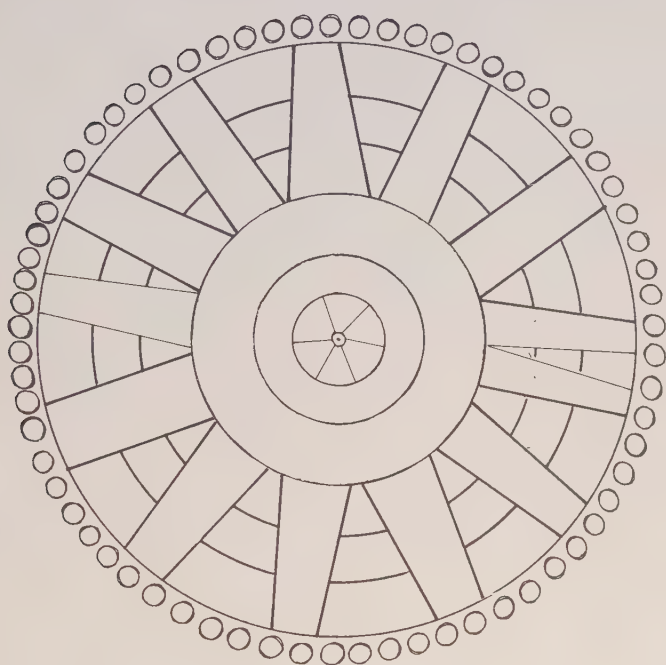
Hogan wicayuzapi





## Quillwork designs

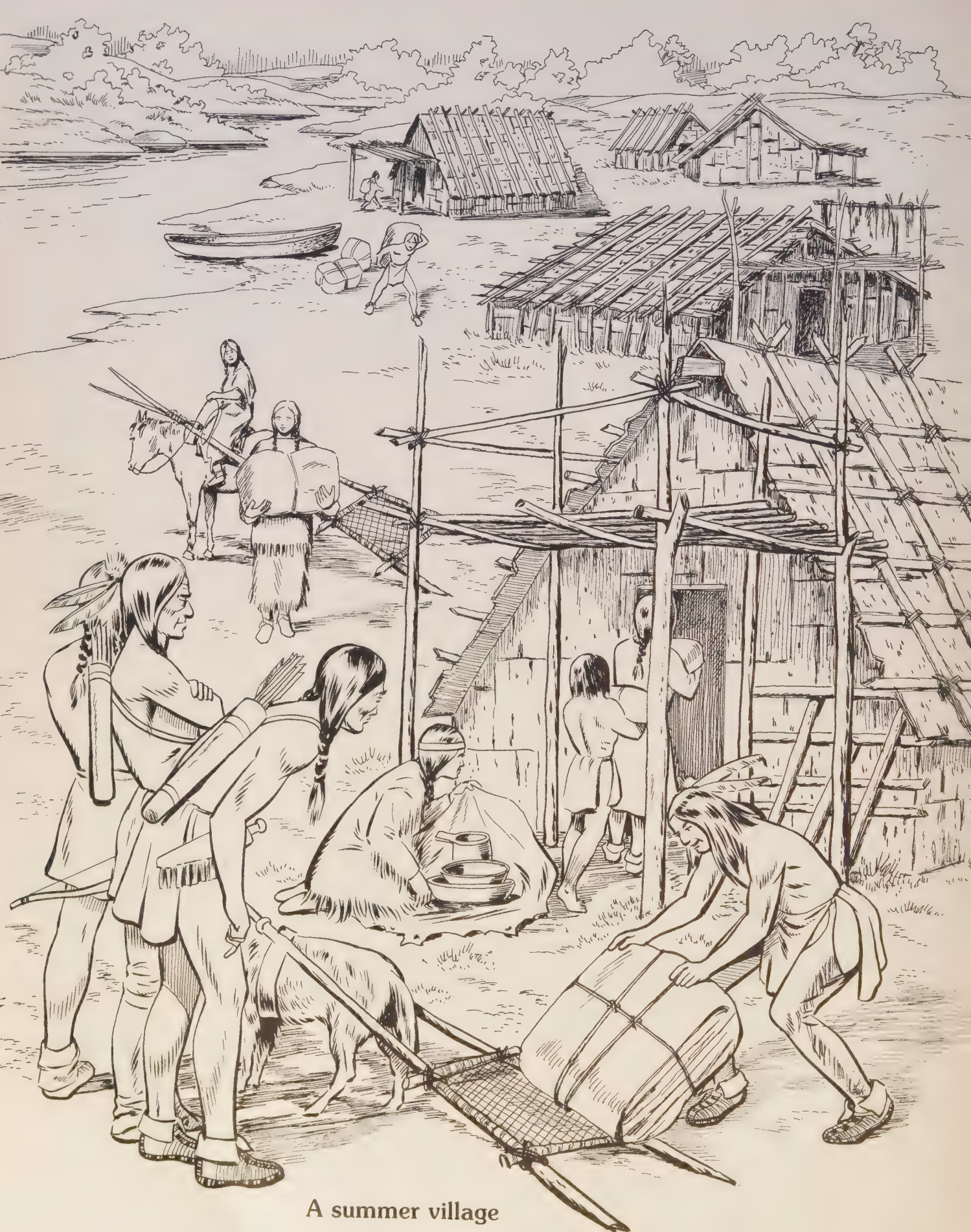
*Ipatapi okagapi*



## Painted design

*Owapi okagapi*

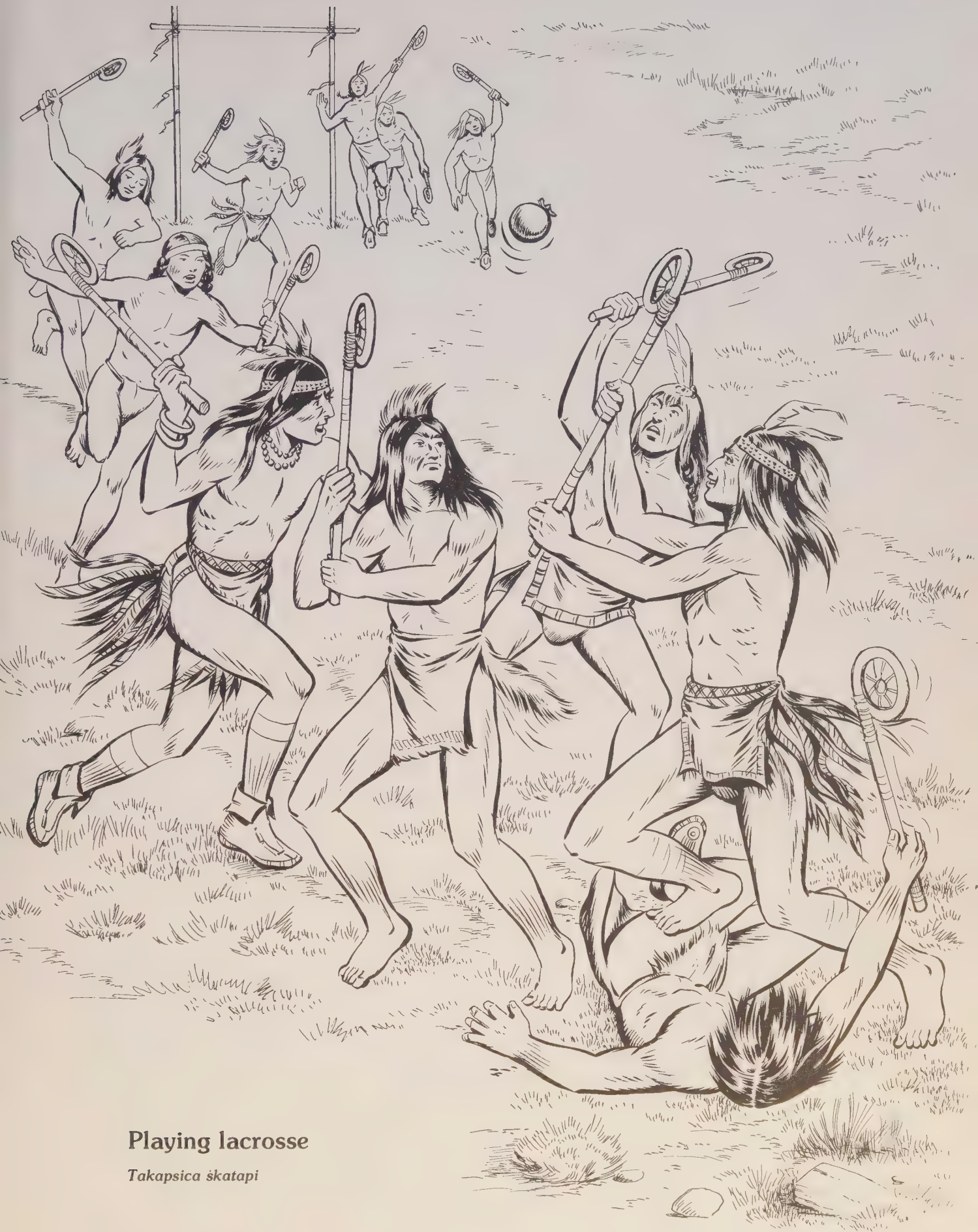




A summer village

*Mdoketu etipi*





## Playing lacrosse

*Takapsica skatapi*

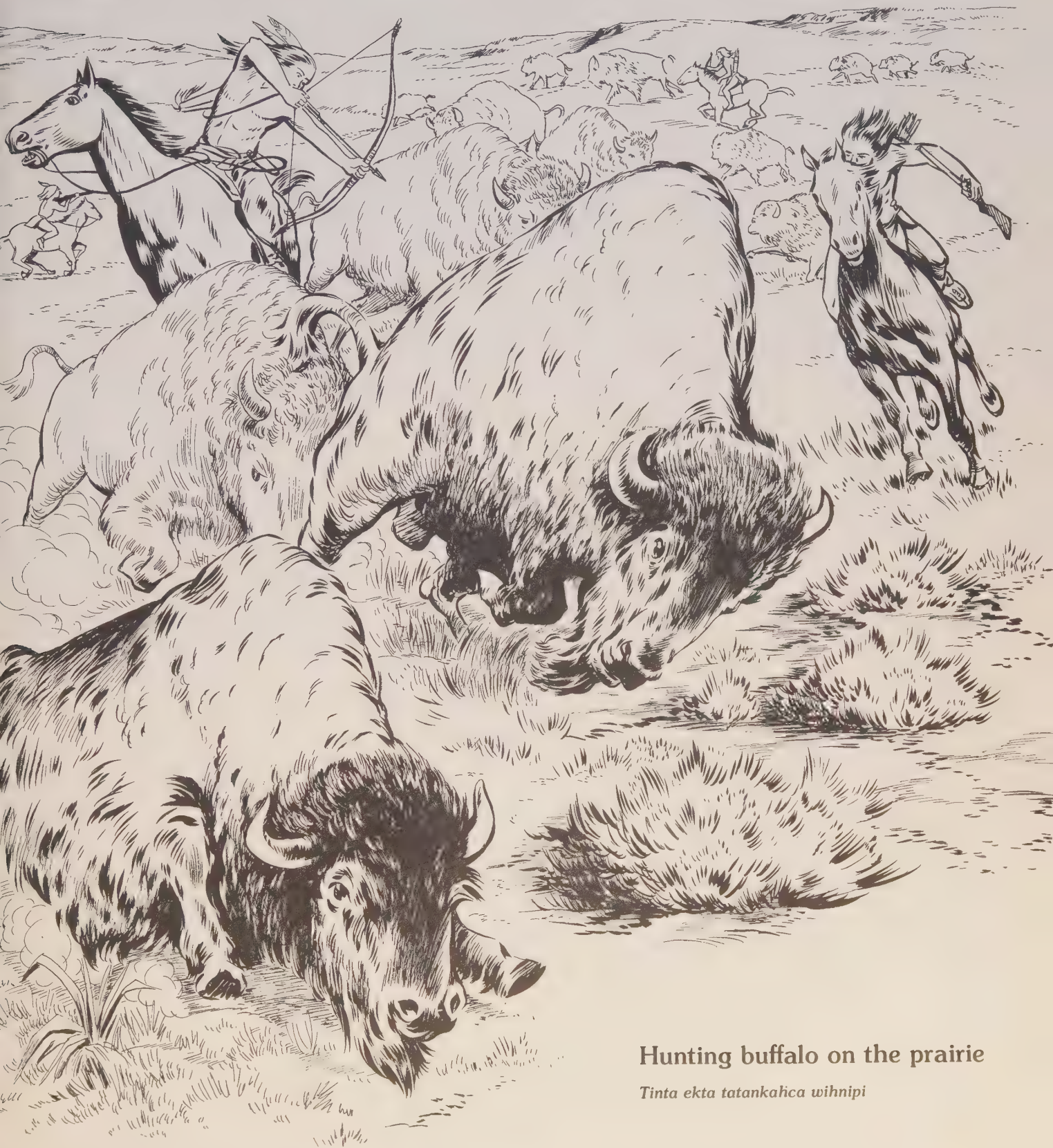




## Sewing and gardening in summer

*Mdocketu wakagegepi qa wojupi*





## Hunting buffalo on the prairie

*Tinta ekta tatankahica wihnipi*

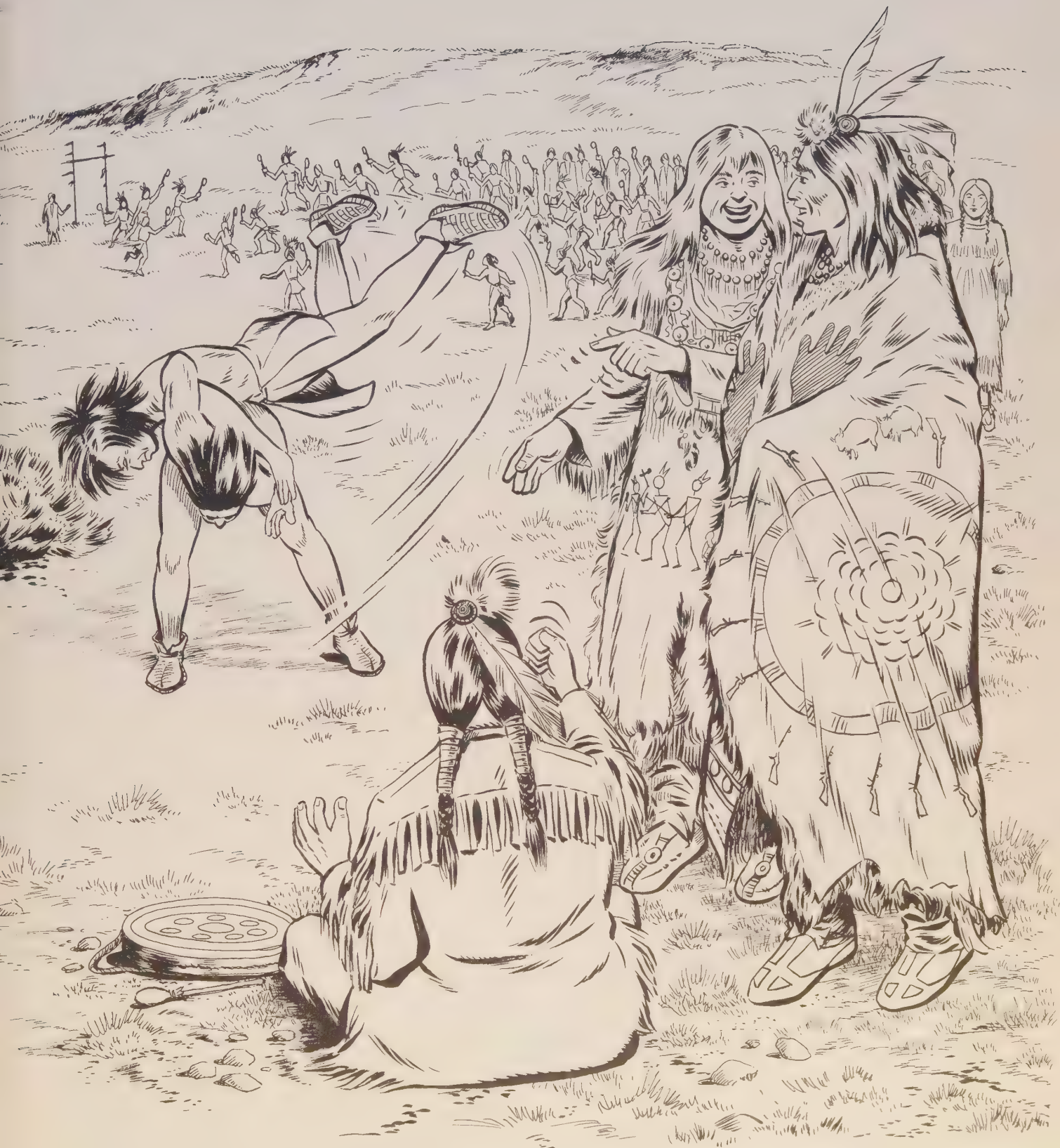




**Many bands gather to feast and to play**

*Oyate ota ospayeton kiwitayapi qa wotapi qa skatapi*









Drying sliced buffalo meat

*Tatankahca tado kamdapi qa pusyapi*

Stretching a buffalo skin

*Tatankahca ha yuzicapi*

Making pemmican

*Wasna kaḡapi*





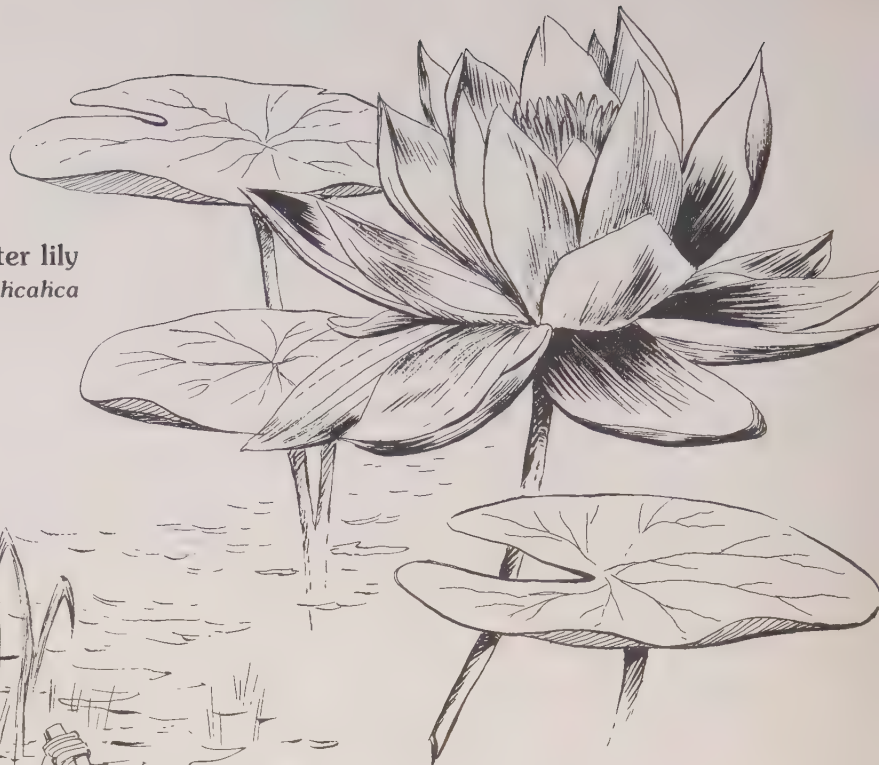
The buffalo feast

*Tatankahica yutapikta won wicayapi*

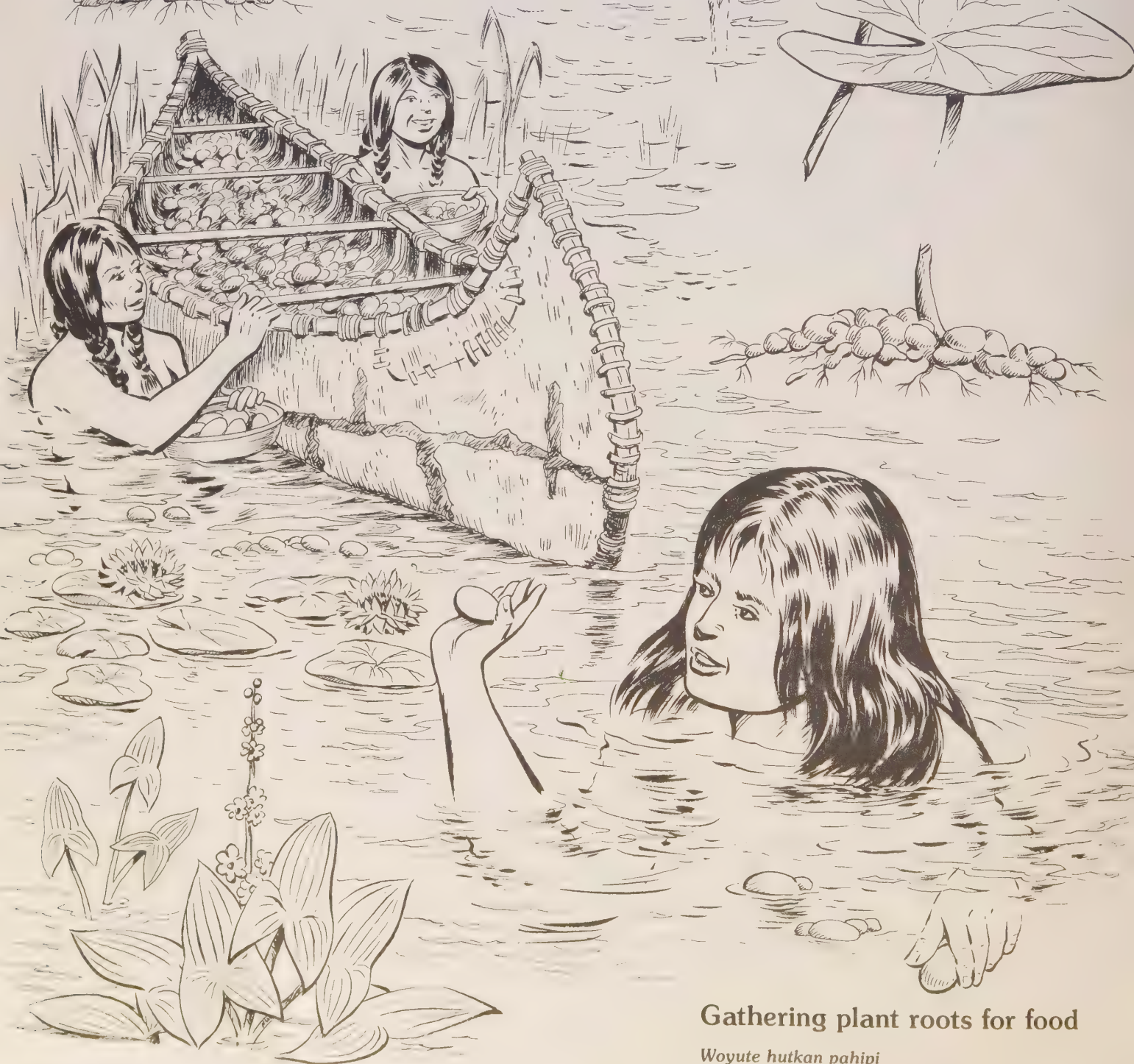




Arrowhead  
*Psin cinca*



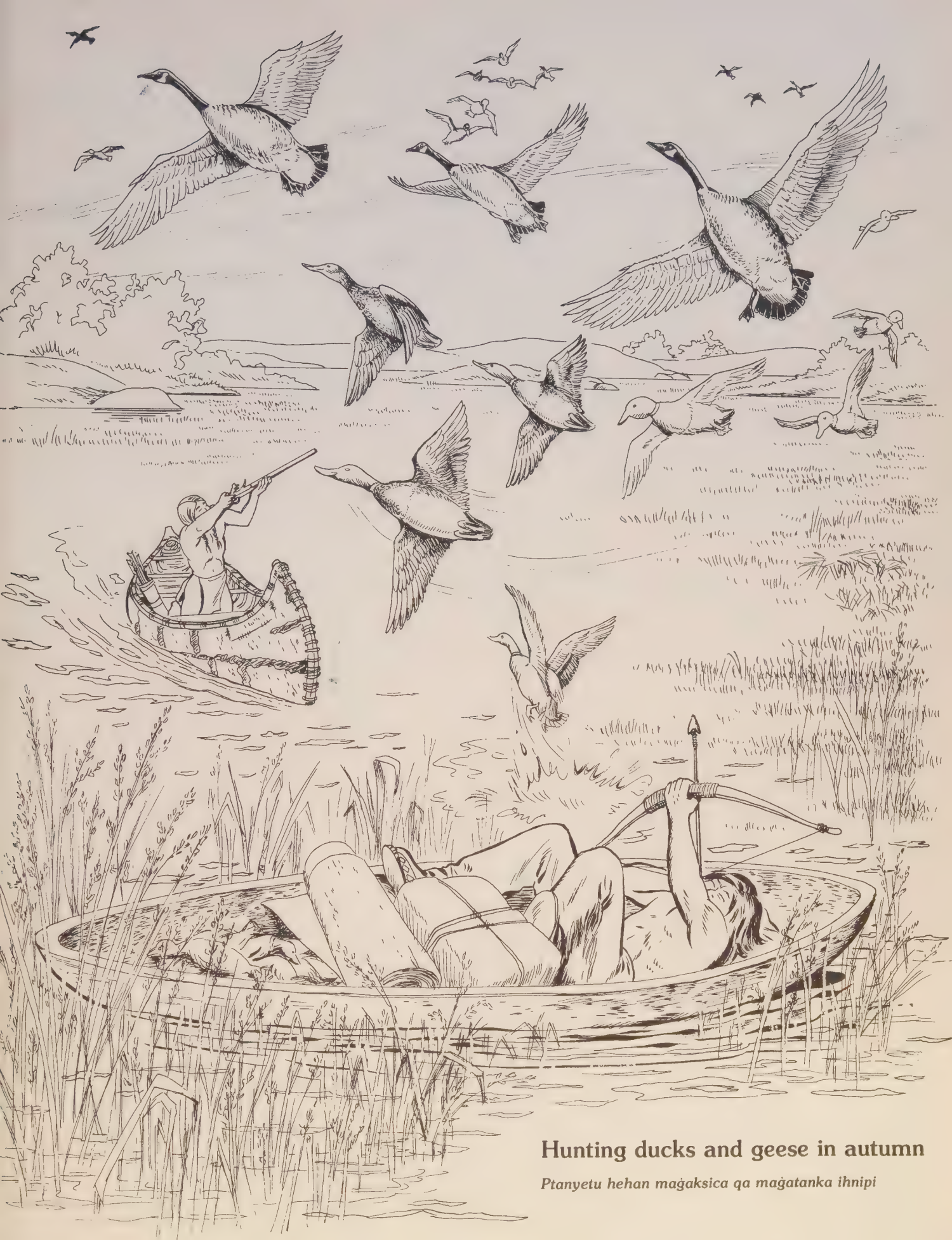
Water lily  
*Mnahcalica*



Gathering plant roots for food

*Woyute hutkan pahipi*

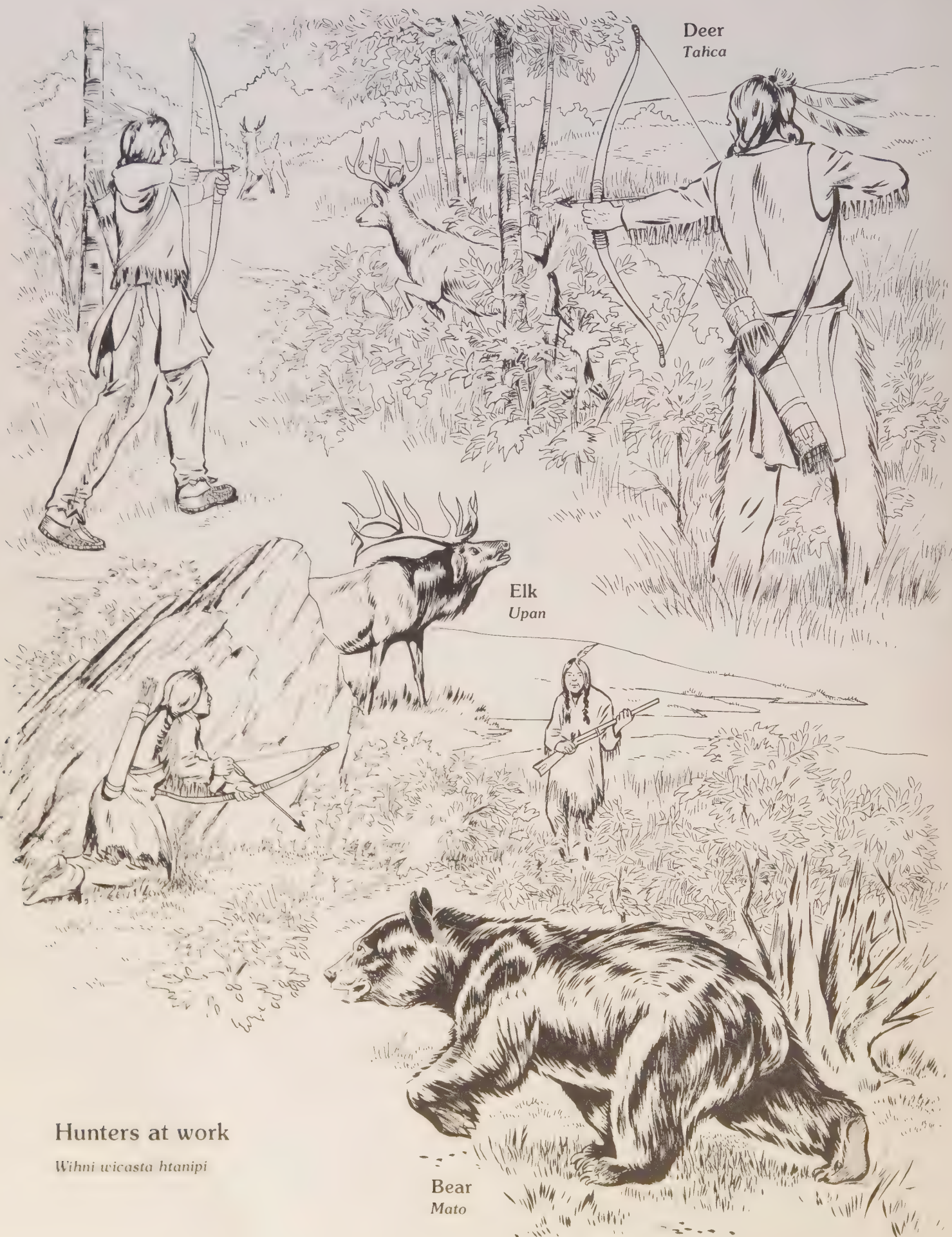




## Hunting ducks and geese in autumn

*Ptanyetu hehan magaksica qa magatanka ihnipi*





Deer  
Tahca

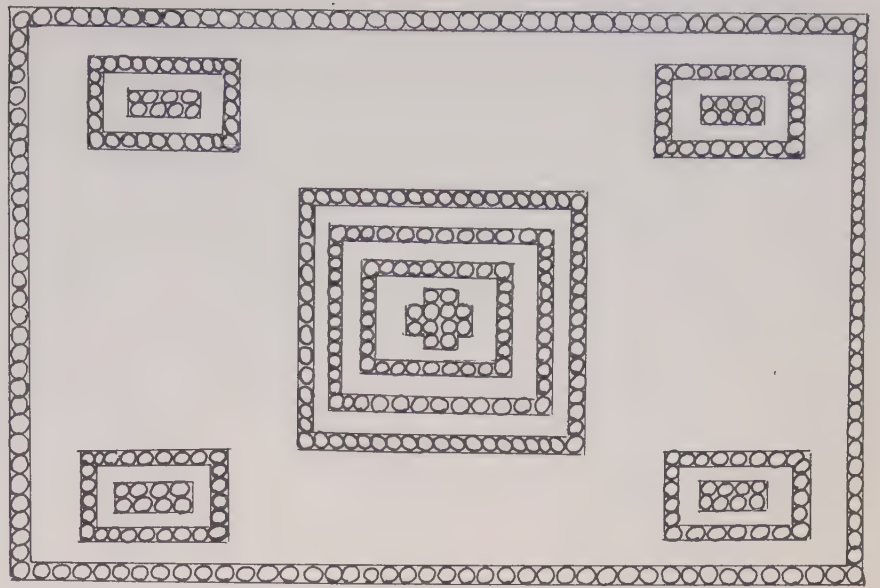
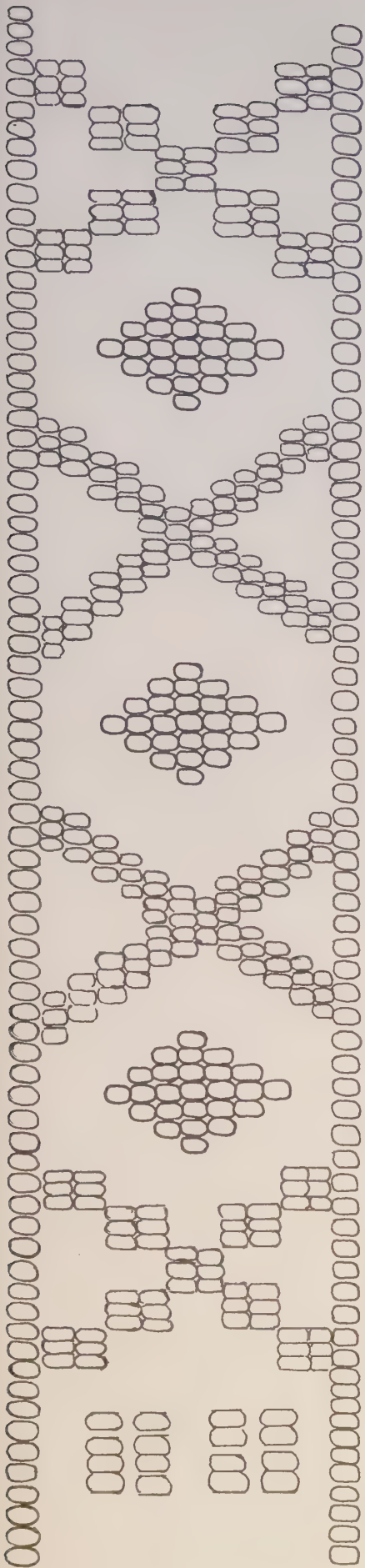
Elk  
Upan

Bear  
Mato

## Hunters at work

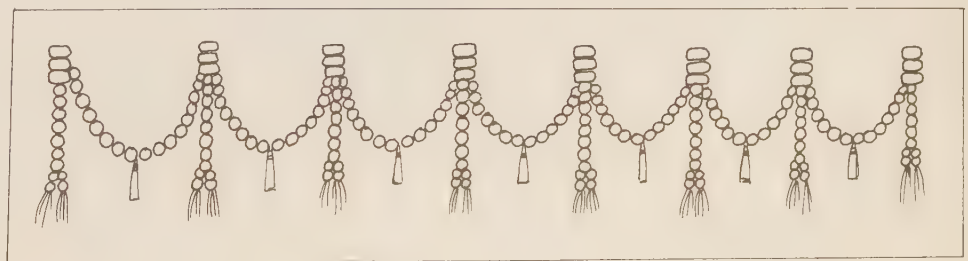
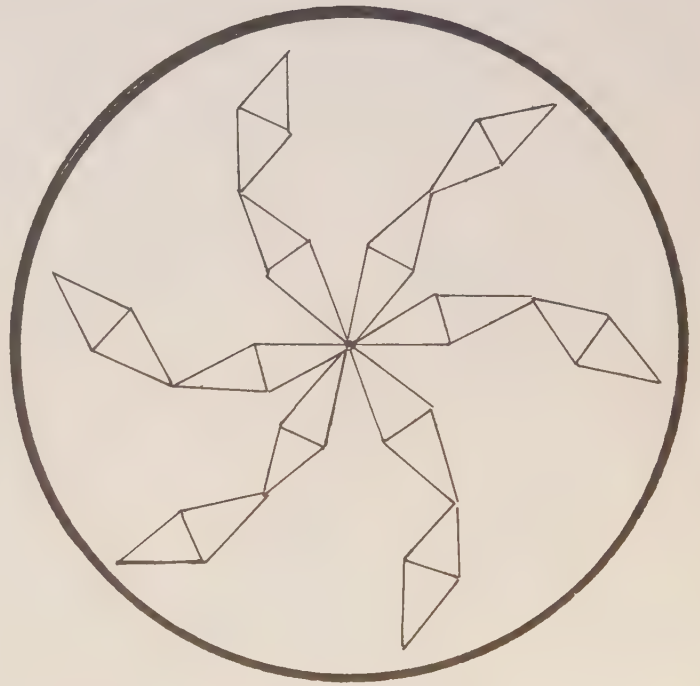
Wihni wicasta htanipi



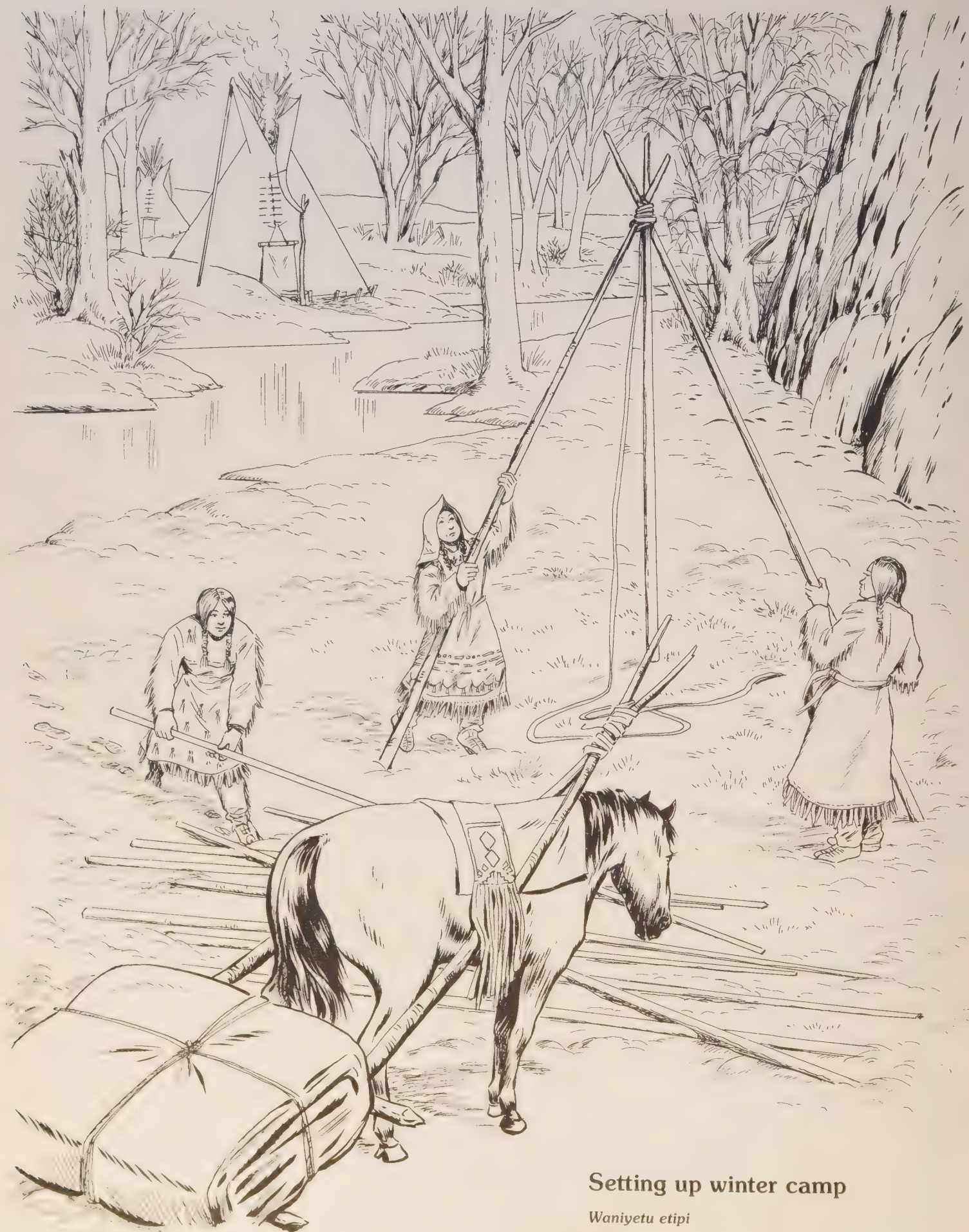


## Beadwork designs

*Wajupi okagapi*



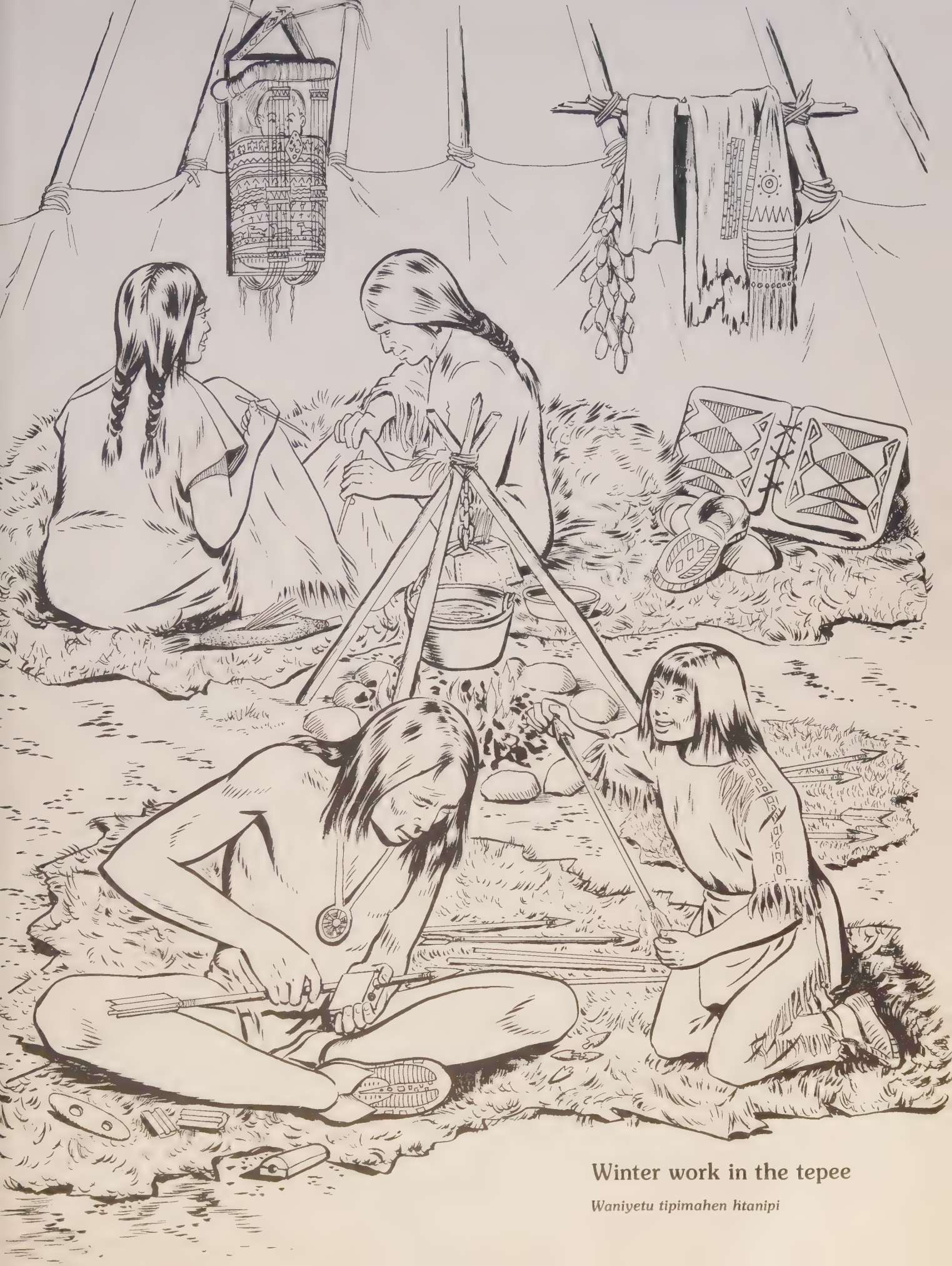




Setting up winter camp

*Waniyetu etipi*





Winter work in the tepee

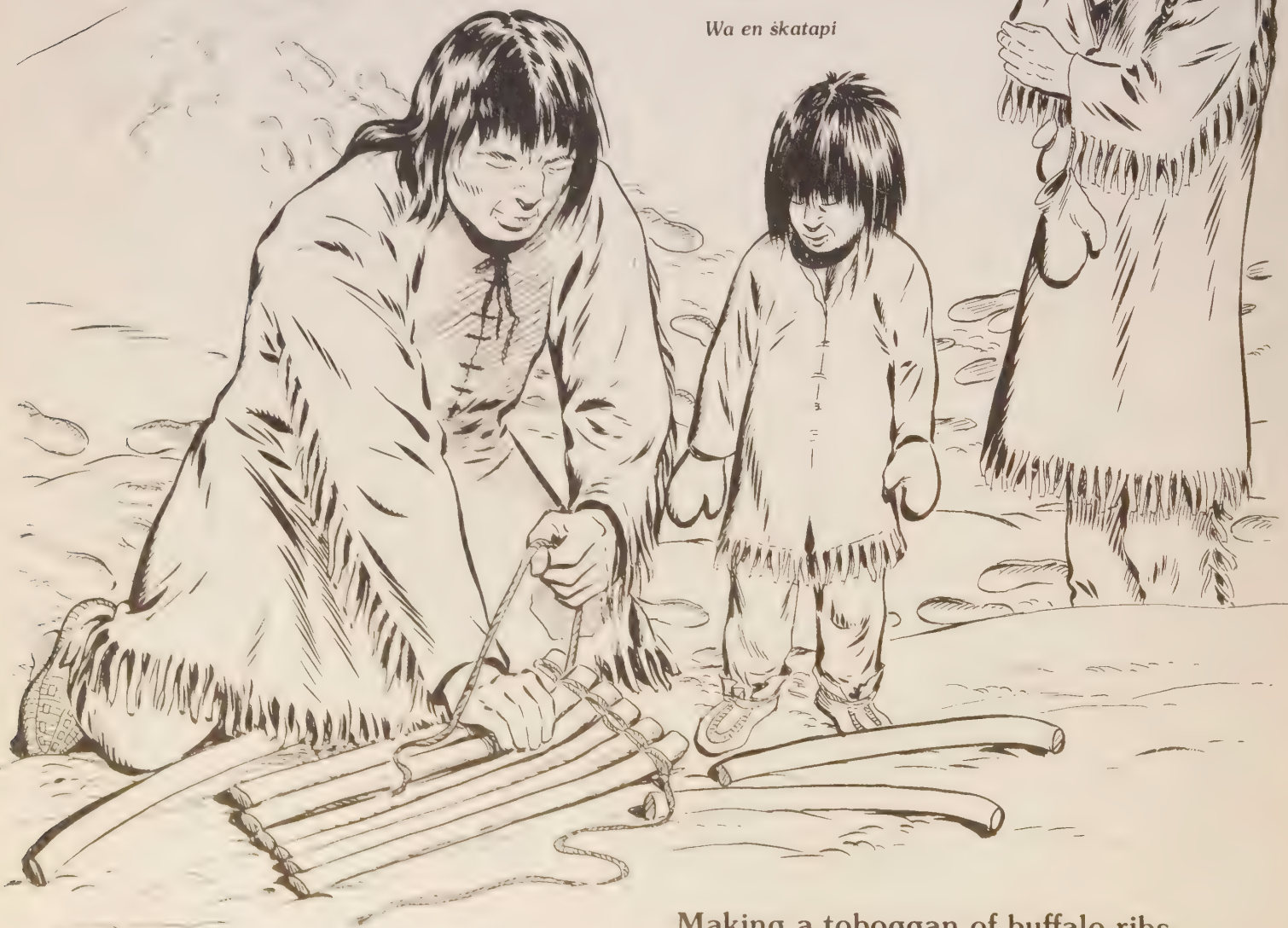
Waniyetu tipimahen htanipi





## Playing in the snow

*Wa en skatapi*



## Making a toboggan of buffalo ribs

*Canwiyusdohe tatankahica cuwihuhu on kagapi*



**Buckskin shirt and leggings**  
*Taha wicaonpi qa huiyapemnipi*



**Woman's elk-hide dress**  
*Winyan upan ha sanksannica*



**Arrows**  
*Wahinkpe*



**Bow**  
*Itaziipe*

**Pipe**  
*Canduhupa*



**Knife sheath**  
*Isan ojuha*

**Quiver**  
*Wahinkpe ojuha*

**Doll**  
*Hoksin kağapida*



**Toy**  
*Wiskate*



**Pipe bag**  
*Candi ojuha*

**Moccasins**  
*Hanpikceca*



**Girl's dress with elk-teeth ornaments**  
*Wiciyanna sanksannica upan hi on ajupi*







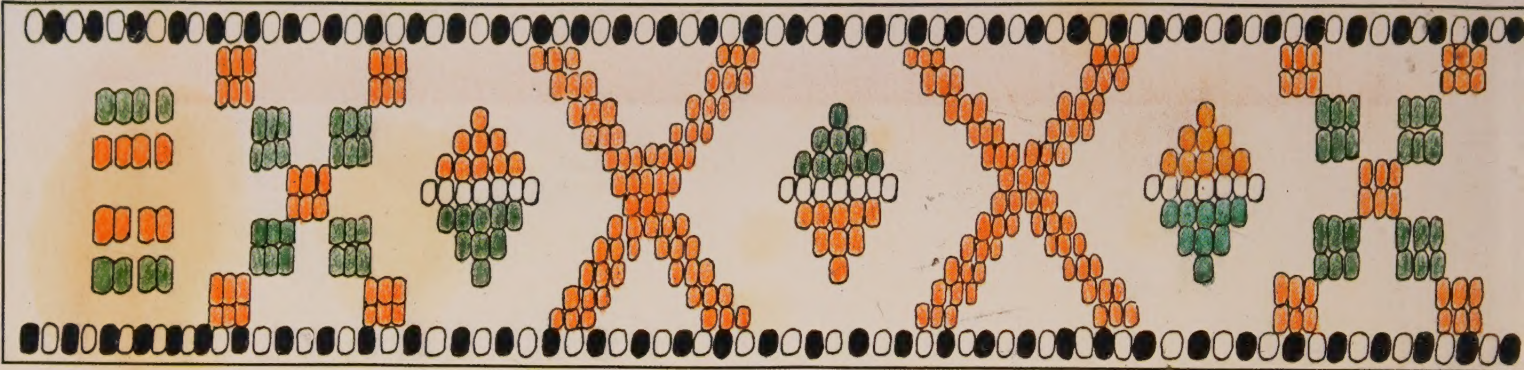
Little Crow — a Mdwakanton chief

*Kangī Cistinna — Mdwakanton wicasta yatapi*









## Beadwork designs

*Wajupi okagapi*

## Painted design

*Owapi okagapi*

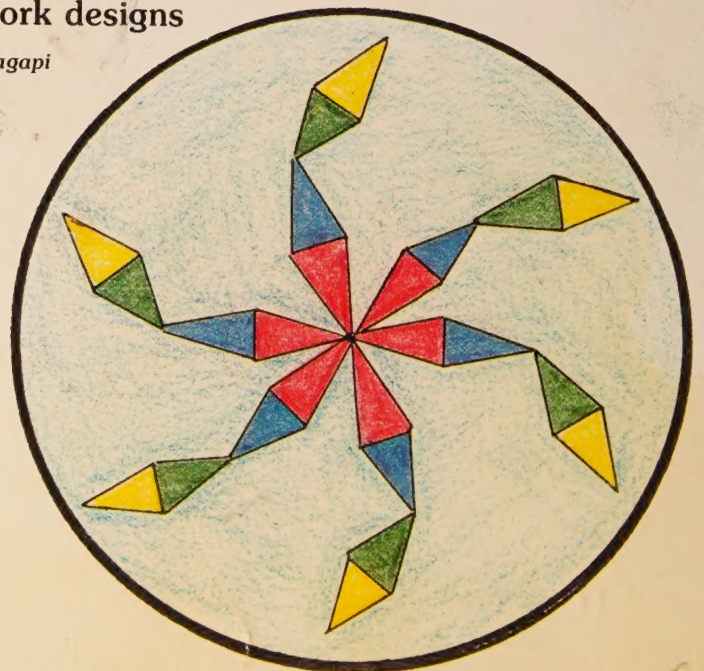
## Quillwork designs

*Ipatapi okagapi*



## Beadwork designs

*Wajupi okagapi*



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